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SERMON

Preach'd at the

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AT

HERTFORD.

July 10<sup>th</sup>. 1684.

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By MILES BARNE, D. D. Chaplain in Ordinary to His MAJESTY, and Fellow of St. Peters College in Cambridge.

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*Tu nè cede Malis.*

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C A M B R I D G E,

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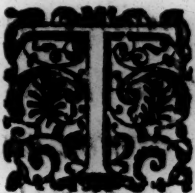
*To the Right Worshipfull*  
**S<sup>r</sup> THOMAS FIELD,**  
High SHERIFF, and one of His  
MAJESTIES Deputy-Lieutenants,  
and Justices of the Peace for  
the County of *Hertford.*

AND

To all the rest of His MAJESTIES  
LOYAL Deputy-Lieutenants, and  
Justices of the Peace for the said  
County.

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GENTLEMEN,

 His Sermon which was first  
Preach'd at the Desire of  
M<sup>r</sup> High Sheriff, being  
now made Publick in compli-  
ance with His and Your unanimous Re-  
quest, Sues to You for Your acceptance, and

## The Epistle Dedicatory.

*challengeth Your Protection: Not that the Author is conscious to Himself of speaking falsehood, but because He hath written too Bold Truths for some tender Ears. The Men of Moderation will accuse Him of Intemperate Zeal; The downright Fanatick of Popery. In Their abusive sense of the words, He owns both parts of the Accusation. By Intemperate Zeal, understanding a Constant, Hearty, and unreserv'd Affection for the KING and Government; and by Popery, a stedfast unfeigned adhesion to the Church of England in all Her Heights, and under the greatest Discouragements, which He thanks God He always hath, and ever will be Guilty of. He hath already tasted of Their civility in several Scurrilous threatening Anonymous Notes, for His Thanksgiving Sermon on the 9<sup>th</sup> of September, which nevertheless in spite of Envy and Obloquy shall stand a lasting Record of a most Hellish Fanatick*



## The Epistle Dedicatory.

*tick Conspiracy: And when Authority shall think fit, the 9<sup>th</sup> of September may become a day of Anniversary Thanksgiving, as well as the 5<sup>th</sup> of November; since the Deliverance of our Present Sovereign from the Rye Assassination, must be acknowledged as Great and Miraculous as that of His ROYAL Grandfather was from the Gunpowder Treason. What entertainment this is like to meet with from them, he knows not, neither doth he much care, being well assur'd could he either have digested the gainfull Art of Trimming, or Debauch'd himself into a Fanatick, He might then have Commenc'd either a Moderate man or a Gifted brother; And consequently thriv'n, as well as some of them have done; but He chose rather to enjoy His Intemperate Zeal (knowing it hath been serviceable to the Publick) in an humble contented State; than Rise to great Preferments with a Guilty Conscience,*

## The Epistle Dedicatory.

science, or Shipwrack'd Reputation; yet He wishes this may prove as successfull as the other did; That having undeceived very many, who were misled in the simplicity of their Hearts; and He hath received their Gratefull acknowledgements, the best Reward He could expect. But Gentlemen, I must not turn a Dedication into a Preface, and represent my own case, when I should be reciting Your Merits, which are so great and well known, that **HIS MAJESTY** takes Notice of You in a particular manner; and therefore 'twould be a diminution of Your worth, for me to panegyryze on Your constant unwearied endeavours for the Service of your **KING** and Country. Happy **KING**! in such Subjects, whom Loyalty has united into an Entire Friendship; and Conformity to the Church, made unanimous: which I could not but take notice of then, and now Publish to the World for an Example to others.

## The Epistle Dedicatory.

*others. Whatever be the Fate of this Sermon, I can willingly undergo it, since 'twas the occasion of bringing Me into the knowledge of so many Loyal Gentlemen, for whom I shall always preserve an unfeigned Esteem and Veneration, and account it an Honour to subscribe My self,*

GENTLEMEN,

Your most Obedient servant,

*MILES BARNE.*

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## 2 Cor. 7. 2.

*Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.*



Amongst several other excellencies, which did at first recommend Christianity to the unconverted world, these Three at least may challenge our approbation; the purity and simplicity of its Doctrines; the integrity and sincerity of those who first deliver'd them; and their exact compliance with all the conveniences and necessities of humane affairs. As for their purity, they flowed from the fountain of all truth, and therefore without any the least mixture of fraud or falsehood; they were neither season'd with secular interest; leaven'd with the vanity of Philosophical pride; nor in the least to be suspected of any mean design of gaining popular applause, or praise amongst men: As for the integrity of the

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*A Sermon preach'd*

first Deliverers, I need say no more than that they were persons so mean and despicable in the esteem of the world, so altogether incapacitated both by birth and education, that though they had had a mind, yet they could not either have alter'd the Doctrines which they had receiv'd, or invented new; for the world was scarce ever yet so credulous as to be impos'd upon [especially in affairs of the greatest importance] by any but those whose acquired abilities, reputation and success gave them great advantages over the rest of mankind. In the propagation of the Gospel, they were as far from corrupting the pure word of Truth, as they were from defrauding those whom they had made profelytes to it: that which they chiefly aim'd at was the imprinting upon mens minds a lively hope of a resurrection to bliss and immortality, and the convincing them, there was no way of coming to the fruition of their Hopes, but by conforming their lives to the purity of the Gospel. In order to this end they did indeed in some sense become all things to all men, but 'twas still out of a generous design to gain the more. In reference to the Jews they cryed up *Abraham* for the Father of the Faithfull, that so they might make his infidel children believe in the onely begotten Son of God; they extolled

toll'd *Moses* and the Prophets, that they might the better recommend Christ and his Apostles; they approved whatsoever was excellent in their Law, that they might with more ease win them into a compliance with the Gospel. In reference to the Gentiles they laid upon them no other burthen than was necessary, and were so far from siding with those troublesome Pharisees who would needs have had them circumcis'd, and brought under that heavy Yoke, which neither they nor their Fathers were able to bear; that, after the most mature deliberation, they onely commanded them to abstain from gross pollutions; so far from any rigorous impositions, that they studied to bring them over by the most sutable and endearing methods. Witness that sermon which *St Paul* preach'd to them at *Athens*, where finding an Altar dedicated to the unknown God; from this their sottish superstition he presently takes occasion to instruct them in the knowledge and worship of the True: From the confession of one of their own Poets that they were all his Offspring, He demonstrates how unreasonable it was for them to imagine that the Great Creatour of the Universe could be confin'd within the narrow compass of a shrine; and now left a sad reflection upon their former Ido-



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lataries should create a despair of pardon, in the close he tells them that at the times of their former ignorance God would wink, provided they would now repent and turn unto the Lord their Creatour. By this their warrantable Court, and prudent condescent, they captivated the stubborn Jews, and humbled the prouder Greeks. They brought Christianity into the Synagogues, and turn'd Idolatry out of the Temples. But notwithstanding this their prudent Execution of that great Commission their Lord and Master had entrusted them with, there soon arose false Teachers and false Prophets, who debauch'd men of unstable minds, either by intermixing Judaisme with Christianity, or else what was far worse, perswading them that an impure conversation was not destructive of their hopes of a blessed Resurrection. And so they would have made them swallow the most palpable contradictions: as that justice and unrighteousness were consistent, a communion might be held of Light with Darkness, a concord effected between Christ and Belial, an agreement between the Temple of God and Idols, that they might be Partakers of that Celestial Banquet the Lords Supper, and yet not sin in Epicurizing upon the Reliques of those impure Beasts which had  
been



been offer'd unto Devils. And consequently by a most malign influence they poyson'd the Sovereignty of Christianity, and under pretence of advancing Christ's Kingdom, promoted that of the Prince of Darkness. In short they either wronged men in their Estates, whilst they pretended the welfare of their souls; or else under colour of furthering their interest in this world, they infected their minds with such pernicious Principles, as did certainly cut off all their Right to an Inheritance in the world to come, and so under shew of instructing they made a prey of their Auditours, and by a most unparallel'd piece of cruelty endeavour'd at once to destroy both their souls and bodies. In opposition to these false Teachers, St Paul Courts his *Corinthians* to receive the true ones, and one would think his Address should easily prove successfull, especially considering how mightily it tends to the advantage of those to whom 'twas made, which is plain enough from the Address it self. *Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.* Setting then aside the particular occasion St Paul had thus to accost the *Corinthians*, and taking the words in their extended sense, as they concern all those who

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who are lyable to be seduced by false Teachers, as the *Corinthians* were, they afford these three following considerations.

1. That 'tis the duty of all men, but especially of those in authority to receive all such, and only such, as preach the word in sincerity and truth.

2. The danger of tolerating those who do not preach the word in sincerity and truth.

3. The surest expedient to prevent the milchiefs which are sure to arise from such a toleration.

I. That 'tis the duty of all men, but especially of those in authority to receive all such, and only such, as preach the word in sincerity and truth.

That Religion is absolutely necessary to the more orderly Government of the world, is so undeniable a truth, that they who have been its greatest Despisers as to the concerns of the other world, have been forc't to own themselves its greatest Votaries for the acquiring and promoting Empire in this; and a man may as soon hope to reconcile the greatest contradiction in nature, as blot the sense of Religion out of the minds of the people, who rather than have none at all, will debase themselves to the worship of the meanest of Creatures, even stocks and stones. Now since amongst the almost innume-

numerable opinions, which through the malice of the enemy, and the perverseness of men have arose concerning the very fundamentals of Religion; the people are not capable of themselves to judge which are true and which false, but are herein wholly influenc'd and guided by their Teachers. Nay such is the pravity of humane nature, such its affectation of novelty, and desperate obstinacy against the truth, that 'tis odds but the false Teacher gains the greater number of Disciples. For instance should an *Arian* or a *Socinian* be permitted publicly to preach and teach the people; I am afraid the Divinity of Christ would be much endangered, and the merits of his Passion soon render'd ineffectual; the case will be much the same, though we should instance in any other Sect, which stands in opposition to the Religion by Law establish'd, suppose either in the independency of *Feroboam*, or the Presbytery of *Corah*. What outrages would not these restless Sectaries commit, were they once establish'd by Law, who had like to have brought an utter desolation upon this our *Israel*, for want of putting the Laws in Execution against them? Since the case stands thus, do's it not mightily concern those who are in Authority, to see that the Doctrines and Practices of such as inform the



the people, are conformable to the establish't Religion, and to be well assured, that that be no other than what the Apostles taught the Church, than what Christ taught the Apostles, than what Christ receiv'd from God the Father. That such is the Religion of the Church of *England*, we dare appeal to our greatest Adversaries to alledge any one considerable argument to the contrary. Let them if they can convict Her of Here-sie or Errour in Doctrine, of Disorder or Tyranny in Government, of Indecency or Superstition in Her publick forms of Worship.

I am not altogether ignorant of the several Reasons which have been formerly alledged for Toleration, *i.e.* in effect for indifferency in Religion. But that which is most material and is at this day chiefly insisted on, is, that by this means all heats about Religion would be allayed, the discontents of the people appeas'd, and consequently the Government secured from those Broils and Commotions which do arise from a restraint put upon men in the worship of God. I cannot but with horreur and amazement reflect upon those dismal Desolations which *Beaufeous* in Religion have occasion'd in all parts of *Europe*, and particularly in this Nation. But that this is not a  
means



means to prevent the like outrages, is most apparent to all that are not willfully blind : for was it not Toleration that gave life, strength, and maturity to the late Fanatick Conspiracy ? and so long as there is a Conventicle left in *England*, so long will there be a seminary of Schism and Seditious.

But the Religion which we contend for, and that which *S<sup>t</sup> Paul* would have received is altogether consistent with the civil Powers, and has asserted the Rights of Government, beyond any Systeme of humane Politicks whatever ; for therein we are taught that the seat of all Dominion is originally in God ; there is no Power, no *ἐξουσία* but of God, which is implied in the very word *ἐξουσία* all along used in the new Testament to signify lawfull Power, for that comes from *ὁ ὢν* who is *Lord of Lords and King of Kings*. To secure obedience to this Power it has made Rebellion no less a crime then fighting against God, and entail'd Damnation upon the Rebel ; *He that resisteth the Power resisteth the ordinance of God, and they that resist, shall receive to themselves Damnation*. And for the support of this Power, it has commanded men to pay tribute and give unto *Cæsar the things that are Cæsar's*. On what a sandy foundation does the *Malmesbury* Politician set his Almighty *Leviathan*, when he

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makes love of ease, and the fear of Death and wounds the Principle causes which dispose men to obedience; Princes would be in a very uneasy condition, did not Religion tie up mens hands more then their natural dispositions; for if this were all they had to trust to, they must expect assistance from none of their subjects, but such as are altogether useless, *viz.* Sluggards and Cowards.

Conformable to this Doctrine of the Scriptures was the practise of the best and most primitive Christians, when they lived under the most persecuting Emperours, and then too when they were numerous enough, to have made the *Roman Eagles* stoop to the Cross of Christ by force of Arms; had not they had other motives for their obedience besides those of the aforecited Author, they must have been Chronicled for the very Princes of Rebellion; for they were so far from the love of ease, that they voluntarily endured themselves to all kind of hardship, so far from fear of wounds, that they courted Death in her most terrible shapes. No they had learn't obedience from a higher and more divine principle; they knew that Emperours were by Gods appointment, and therefore solely accountable to him, *à quo sunt primi, post quem secundi*, they knew  
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that to them belong'd the sole Power and use of the sword, and therefore that it was not lawfull upon any occasion to unsheath it against them, and therefore they condemn'd Rebellion, not only as inconsistent with the Imperial Laws, but moreover destructive of the Doctrine of the Cross, and thereupon instead of raising a band of Rebels to dethrone their persecuting Emperours, they rais'd an Army of Glorious Martyrs, who resisted unto blood striving against sin, and conquer'd their enemies by dying for the Truth.

Conformable to the Doctrine of the Scriptures and the practice of the Primitive Christians, is both the Doctrine and the practice of the Church of *England*: She dares not own them any longer for Her Genuine Sons, whom either ambition, avarice, or any allurements whatsoever can tempt to a disloyal thought, much less to an Actual Rebellion. Then as to Her constitution, does not Hierarchy in the Church agree well with Monarchy in the State? on the contrary, may not a Presbyterian parity endanger it? Independency quite overthrow it? and what hopes that he should ever become a good subject, who disputes the lawfulness of his Superiours commands, till he finds himself free to obey? If then we respect the peace and prosperity of the nation, regard that beauty, order and unity which



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ought to be preserv'd in the Church, if we consider that tranquillity and happiness which will necessarily follow from the maintaining the establish'd Religion in its Just Rights and Priviledges, or would avoid those miseries and confusions, which will arise from a Toleration of different Religions under the same Monarchy, then certainly 'tis the Duty of all men, but especially of those in Authority, to receive all such, and only such as preach the Word in sincerity and truth, *i.e.* those who can come up to all the Heights of the Discipline, Doctrine and Publick Worship of the Church of *England*.

And so I come to consider in the second place the Danger of Tolerating those who do not preach the Word in Sincerity and Truth.

And the danger will appear to be very great, First, from their numbers: Secondly, their Principles: Thirdly, their Zeal in propagating, and resolution to put their Principles in Execution.

First from their Numbers, where we are to reckon all those who profess and openly avow a dislike and hatred to the Government; those who are secret Friends and well Willers to these bold Professors: And Lastly, Those who steer the whole course of their Actions by a cowardly treacherous Neutrality; And we are to look upon all these as one united Interest, when ever they get an advantage against the



the Government. They have often boasted of, and threatned the Government with their Numbers, and a late dying Enthusiast, In the Name of the Party pronounces, they conceiv'd three Parts of the City would have been concern'd in the Insurrection; I hope he has much overshot himself in his accompt, but at present let us take him at his word, and esteem their Legions as Formidable as they would make us believe they are; But tho' they were less numerous, yet their Principles render them very dangerous, which must respect either the Church or the State.

If the Church, they have made so many and such deadly wounds in that seamless coat, that perhaps *Epiphanius* his censure of the old Hereticks will be found defective, both as to the Number and the Malignity of our Modern Schismaticks. Later ages increasing the Number, and this last still improving the filthiness of these filthy dreamers, who defile the flesh, despise Dominion, and speak evil of Dignities. *Ætas parentum pejor Avis, tulit, nos nequiores*: but I shall instance in two, and those very obvious, yet such as charge the whole Party of Dissenters with a dangerous Separation; First, their aversion to all Ecclesiastical Order and Discipline, their irreconcilableness to Episcopal Government; with publick solemn Forms of Worship, administration  
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of the Holy Sacraments, all prescrib'd decent Ceremonies; without which 'tis impossible to maintain that one Holy Catholick and Apostolick Faith, which was once deliver'd to the Saints, that Christ's Spouse the Church, should become all Glorious within according to his own promise, or that the peace of *Jerusalem* and the prosperity of *Sion* should be lasting and undisturb'd.

2. That tho' they are multiplied into several almost innumerable Sects, yet each would be thought the Elect of God, the Peculiars of Heaven to the utter exclusion and reprobation of the rest, and so 'twill be I Saint, thou Reprobate to the end of the Chapter, and yet this *Cadmean* Progeny always agree in a cursed Conspiracy to perplex and destroy the Religion by Law establish't.

Secondly, If we consider their Principles relating to the State; whatever Rebellious Antimonarchicall positions have been forg'd in the Schools, by the subtle Disciples of *Ignatius Loyola*, broach'd by the more Factious Offspring of the Factious *Calvin*, practis'd by the Holy Leaguers of *France*, the Diabolical Covenanters of *Scotland*, have been all of them faithfully transcrib'd and improv'd by our late Atheistical Associators, who are so far from owning the Divine Right of Kings, that they account Monarchy an Antichristian  
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Institution, and Monarchs *quâ* Monarchs, the worst of Tyrants. And there are three Positions as much believed by them, as any Article of their Creed, which makes it dangerous for any Kingdom to entertain them. First, That Dominion is founded in Grace, the avowed Doctrine of all Enthusiasts. Secondly, That the original of all Power is in the People, the received Tenet of all Republicans. Thirdly, That 'tis Lawfull to resist in the case of Religion, a most Dangerous and Impious Doctrine, and yet seems to be maintain'd with the last breath of that unfortunate Gentleman, who deservedly fell an early Sacrifice to Justice in the late Horrid Conspiracy. And are we not arriv'd to a fine pass in Divinity, when the Doctrine of resistance contrary to the Express letter of the Text, shall be fetch'd from the Holy Scriptures: that of Passive Obedience laugh'd at as the Doctrine of the Bowstring, and impudently exploded, as if condemn'd by the practise of the Primitive Christians, contrary to the whole current of Antiquity. By the help of these Devillish Principles they can despise Dominions, overturn Kingdoms, and trample upon the necks of Imperial Princes; for what King can defend his Dominions against such Saints, as claim under the Title of irresistible Grace, for if they alone have a right to possess  
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the Earth, it were great Injustice not to surrender at their demand? what Prince can be secure of the fidelity of His People, when a fawning Demagogue shall come and tell them, the Power which is exercis'd over you was originally yours; you pass'd it over conditionally with a Power of Revocation, and since 'tis abus'd you are the betrayers of your own Rights, if you do not resume? What villanies will not they attempt, who can derive arguments for Tumult and Rebellion from the Gospel of Peace and Obedience, turn Prayers and Tears, the only weapons of the Primitive Christians, into Swords and Blunderbusses, and make the Cross of Christ the Standard of Rebellion?

Thirdly, The Danger appears as from their Principles, so from their Zeal and Industry in propagating, and their resolution to put their Principles in execution; and here to give them their due, they have stoutly born the heat and burthen of the day, they have been very laborious and left no stone unturn'd to carry on the good Old Cause; and to make the work sure, they raise the superstructure of a Fanatical Conspiracy upon the Foundation of a Popish Plot, which tho' in all the parts of it (those only excepted which have undergone  
*\* Saltem accurate.* the Test of Authority) most *\* inartificially* laid, in most attended with so great

great improbabilities, and in some with such notorious contradictions and Moral impossibilities, that the most fabulous Legend might have seem'd a less fiction; was nevertheless thro' the fears, prejudice, or popularity of the disaffected Laity; the credulity, indiscretion and intemperate Zeal of such Pulpiteers as stil'd themselves the men of Moderation, carry'd on to that height, that both King and People, Church and State were brought to the very brink of Destruction. For 'twas this Monster of a Plot, that deluded and frightened the unthinking multitude out of their Wits and Allegiance; afforded a clear Stage for designing Republican Gladiators once more to play a Prize for the Crown and the Mitre; This gave an advantageous opportunity to discarded and discontented Statesmen, to wreak their Malice upon their Injur'd Sovereign, to destroy those Councils which they could not govern; and hopes to old cashier'd Officers to regain their Commands, and govern by Martial Law; This put the whole Nation into such a distraction and consternation, that we became a most Mysterious Riddle to our selves, and a laughing stock to our Neighbours. Being thus affrighted and acting like men in a dream, what wonder if we became an easie prey to our watchfull Adversaries? Hence Sons of Perdition, the Destroy-

ers of the Innocent, were past upon us for the Saviours of the Nation, and to carry on the Blasphemy of the Metaphor, these Sons of Belial became so much the Idol of the Faction, that in their Opinion 'twas less criminal to deny an Article of the Christian Faith, than disbelieve the deposition of a paltry lying Narrative. Hence they who refus'd tumultuous Petitions were voted Abhorrrers, Loyal Addressers made Papists and Pensioners, and under those Titles expos'd to Contempt and Danger. Hence it became safer to Libel, than Act in defence of the Government, to talk and write Treason against the King, than oppose the Arbitrary Tyrannical proceedings of the Commons. In short 'twas this Hellish Plot that set up Republican Clubs, and licens't popular Tumults, that gave Birth to Sheriffs cases, Guides to Juries, and rais'd such a cursed Band of *Ignoramus*'s, as were sure to call light darkness, and darkness light, to find the Innocent and acquit the Guilty: by this they wickedly assault the Succession, associate, erect themselves into Treasonable Councils, and deliberate upon the Methods of such a Diabolical Assassination, as would have exceeded the cruelties of either the *Irish* or the *Parisian* Massacres. In one word 'twas this that consecrated Subornation Perjury, Schism lying Visions, Rapine Blasphemy, Tumult Rebel-



Rebellion, and made all manner of Villany meritorious. And now certainly after so many and dire effects it may well be call'd a Hellish Popish Plot. You have heard how great their Zeal was to propagate their Designs; and their Resolution to Execute will appear no less: Else what makes them even to this day deny, lessen, palliate or excuse the late Horrid Conspiracy, which has been so signally prov'd by a Judicial stroke from a self-murdering hand, by the Tryals, Condemnations, Confessions and Executions of so many of the Conspirators, by the flight and Outlawries of the rest. If they would have us believe that their Resolutions are chang'd, and their Judgements alter'd, why do they not give us some signs of true Penitents, confess the several Shams they have put upon the Nation, take upon them that Publick shame which is due to such Notorious Offenders, and make satisfaction for five years Oppression and Confusion, and let their Zeal appear as beneficial, as it has been prejudicial to the Government? Why do they yet Justifie the Treason, by protecting and concealing the Traytors? But alas! what hopes is there, that they should change their Practices, when the Chief of those who have hitherto suffer'd for the Conspiracy, have encourag'd the living to persevere in it,

shew'd a greater Affection for the Cause, then for their own Souls. And have appear'd more sollicitous for the procuring an Act of Oblivion for their accomplices, than pardon of God Almighty for those crimes which they were to answer for the next moment. Else why did they trifle away their last precious minutes, in advising or threatening the Government? or why has one of them, transcrib'd the very cause and Principles of the Faction into his Bible, and left it as a Legacy to his beloved Sister. Good God! that that inestimable Jewell should be thus profaned and trampled upon by an Enthusiastick Swine.

Having shewn the danger of Tolera-  
ting Dissenters, from their Numbers, Prin-  
ciples, Zeal and Resolution, I come in  
the last place to consider the best expedient  
to prevent the mischiefs which are sure to a-  
rise from such a Toleration; Which is in short  
a constant, vigorous and resolute Execution  
of all the Laws which are in force against  
them; which I shall leave to those whose pro-  
per Province it is, the Honourable my Lords  
the Judges, and the worthy Ministers of Ju-  
stice, hoping that wofull Experience has at  
last convinc't us that all other methods will  
prove vain and ineffectual; for had the Bill  
for uniting Protestant Dissenters past into an  
Act,

Act, like other projects, it might have look'd plausibly in the Theory, but would certainly have fail'd, when reduc'd to practise: And suppose out of a Balsamick Temper, and wonderfull tenderness to our scrupulous Brethren, we had resign'd the Cross in Baptism, Kneeling at the Holy Eucharist, the use of the Surplice, &c. This would have been so far from giving satisfaction, that I fear we had afforded them too Just an occasion of Insulting over the nakedness of their Mother the Church, which in all the heights of Her present state, is so far from being too Gorgeously apparell'd; from having too many, or those too Pompous, superstitious Ceremonies, that She has retain'd no more than what serves to keep Her decent and cleanly. He knows nothing of the *Genius* of our Puritans, who does not know they always grow Insolent and presumptuous by concessions, dangerous by Toleration, Intolerable by Indulgence, cruel and Ingrate under Mercies, and in a true Protestant way of civility, always improve Graces and Favours to the disgrace and ruin of the State that bestow'd them. But in this critical minute, a bare suspension or relaxation would prove Fatal, for tho' they are disarm'd, yet they are not subdued, their practises are restrain'd, but their Inclinations are the same; And should they be admitted



to another Tryall, they'd be for a quick dispatch; former disappointments would put them upon a suddain Revenge, and like provok't Furies, they'd make you severely account for the blood of their Martyrs, and persecution of their Confessors, for so they blasphemously call those Miscreants, who for Treason have been Justly condemn'd to the Ax and the Gibbet; or high Misdemeanors sentenc'd to the Pillory, Fin'd or Imprison'd. They are at present Master'd by the Laws, and the Laws will for ever keep them under, and I hope the Justice of the Nation will prevent them for ever saying, *this is our Hour and the Power of Darkness*, for if that should ever happen, we can expect nothing but the *Abomination of Desolation*.

And now instead of applying my self to my Lords the Judges (who know their Duty's much better then I can inform them) The Councel, the Jury, or the Witnesses (the usual Formality of this exercise) before I conclude this imperfect Discourse, give me leave to make this one Remark; That when ever these true Protestants cry out for Liberty and Property, that then they are contriving to bring upon us slavery and oppression; When ever they Alarm us with the fears of the Growth of Popery, that then they are setting up a Fanatical Licentiousness, upon the Ruins  
of

of the Church of *England*, the best and purest Church in the world; whenever they pretend an extraordinary Zeal and Tenderneſs for the Safety of His Maſteſties Sacred Perſon, the Preſervation of His Crown and Dignities, that then they are Plotting the Deſtruction of His Perſon and the ſubverſion of His Government.

And now in the Cloſe of all, let us pray that we may never live to ſee thoſe days again, when the lives of the Innocent ſhall lye at the Mercy of the ſtinking Breath of every mercenary, abject Wretch, that there may be no more raking of Goals, and compaſſing Sea and Land, to gain an incoherent contradictory Evidence, to take off, after a Tedious Imprisonment, an aged unbefriended Noble: and God reward that Honourable Bench who had the Courage to do Juſtice to his Fellow Priſoners; whom the crafty Managers, diſcourag'd and affrighted at the Deformity of their own proceedings, (tho' often preſt to't) never durſt bring to Tryal: To ſee Maſteſty affronted by Insolent Petitions and Seditious Votes; Tumults give Law to Courts of Juſtice; Juries threatned for giving in their Verdicts according to the Truth and their own Conſciences; Judges arraign'd and told of Writs of Eaſe for not believing Impudent, Notorious contradictions; and riotous Conventicles more frequented than our conſecrated Churches.

And

And finally, let us bless God that we are alive to behold our Gracious Sovereign in the quiet Possession of His Imperial Rights and Prerogatives, restraining the madness of the People and the fury of their Leaders, Deliver'd from the intended Execrable Parricide of the *Rye* Assassins, and the wicked Designs of the Council of Six; secur'd, as in His own Innocent Breast, so in a well chosen Loyal Guard, and the Hearts and Affections of His Dutifull Subjects: To see the Lawfull Heir excluded by a Vote of the Factious Senate, Establish't in His Just Rights of Succession, the Injur'd Prince restor'd to His former Greatness, and once more become (next under God and the King) the Support of our Present, and the Pledge of our Future Happiness. To see the *captiff* Traytor dragg'd to the Place of Execution, the Laws triumphing over Schism and Faction, the Bench Honour'd with Upright Loyal Judges, and inspir'd with Courage and Noble Resolution; to see Rewards and Punishments, the due distribution whereof is the very Soul of Government, run in their Proper Channels; to see our Religion, our Monarchy, our Liberty secure, and in a word the Publick Administration of all our Affairs in such Hands, as will neither Rob God of His Honour, Defraud *casar* of His Dues, and scorn to wrong or corrupt His Faithfull Subjects.

F I N I S.





